

ANN PEARSON, PUBLISHING AGENT

WHOLE NO. 511

SALEM, OHIO, JULY 21, 1855.

THE REPUBLICAN CONVENTIONS.

FOR GOVERNOR.
Salmon P. Chase, 225
J. R. Swan, 102
Hiram Griswold, 42

As soon as Mr. Chase arrived, he was introduced to the Convention by the President, and spoke as follows:

Mr. President, and Gentlemen of the Convention:

I know full well that it is because of no merit of mine, that you have honored me with the nomination which has been announced to me by your committee, and it is this knowledge which exceedingly enhances my sense of the honor conferred, and the responsibilities which it imposes. Ohio has many citizens better fitted for the position in which you would place me, and better qualified to bear aloft the standard of freedom during the approaching political contest. Conceding, however, as I do, most cheerfully, to others superior abilities and better judgments, I yield to no one in superior devotion to the great principles which you have this day promulgated.

On many public questions, now directly in issue, I have had occasion heretofore to express my opinions in various forms. Those opinions remain on record and unchanged.

On the great issues now before the people, my opinions are expressed in the platform you have this day adopted.

The independence and sovereignty of the State, in her legislation and judiciary, must be asserted and maintained.

The spread of Slavery, under all circumstances, and at all times, must be indelibly resisted.

Slavery in the Territories must be prohibited by law.

On this point there is the most pressing need of union and resolution. Kansas must be saved from Slavery by the voters of the Free States.

It was my fortune to bear some humble part in the memorable struggle which issued in the repeal of the Missouri prohibition. Upon that occasion, though among the most determined opponents of the compromise of 1820, I declared, in my place, that I would stand shoulder to shoulder with the supporters of those compromises now just interred by that violation of plighted faith for the redress of that last and greatest wrong.

I would do no injustice to the Slave States. All the rights guaranteed to them by the Constitution should be fully and cheerfully conceded. Whatever can be constitutionally done by the National Legislature to promote their progress and improvement, should be unhesitatingly and ungrudgingly done.

We should insist only that, outside of Slave States, we should not be responsible for the maintenance of Slavery; and that the just and constitutional influence of the General Government should be exerted on the side of liberty.

The question of Slavery in the States may then be safely left to the States themselves. The humanity, the justice, the wisdom of the people, will, I trust, so dispose of it, that in the not far distant future a day will come when the sun, in all his course over our broad land, from the Atlantic to the Pacific, shall not behold a slave.

[Thomas H. Ford, of Richland county, was nominated for Lieutenant Governor—Jacob Brinkerhoff for Supreme Judge, for the long term, by acclamation—C. C. Converse, of Muskingum, for the fractional term—F. M. Wright, Auditor—J. H. Baker, Secretary of State—W. H. Gibson, Treasurer of State—T. D. Kinnah, Attorney General—A. O. Conover, Member of the Board of Public Works.]

Gen. Mason, of Clark county, moved that all the candidates to-day nominated be unanimously confirmed by the delegates of the Convention. He prefaced it with some eminently patriotic remarks.

Mon. E. F. Leiter seconded the motion in a brief and most happy speech. He hoped everything like discord and differences would be banished, and that all would unite with enthusiasm to give the ticket to-day nominated a cordial and hearty support.

Hon. Benj. Stanton spoke eloquently in favor of Gen. Mason's motion. In forming a new organization, old prejudices must be sacrificed. We must forget the past, and unite in the great work before us.

Mr. Spooner, of Cincinnati, made a stirring and eloquent speech. He endorsed the nominations heartily, and should labor diligently to secure their triumphant election. He had opposed the nomination of one of the candidates, but by his works he had shown that he was for union and harmony of action. He was enthusiastically cheered by the audience.

The motion of Gen. Mason was then adopted with entire unanimity.

Hon. John A. Bingham was called to the stand, and made an eloquent speech. Having been on duty for nearly ten hours, without a moment's cessation, we were too much exhausted to report it at length. His remarks were listened to with great interest by the large assembly.

On motion, the first five names on the Central Committee of the Republican party appointed last year, were appointed the Republican State Central Committee the ensuing year.

[The following gentlemen, therefore, compose the Committee: A. P. Stone, J. H. Coulter, O. Follett, J. W. Andrews, of Columbus, and A. F. Perry, of Cincinnati.]

Mr. Leiter moved a vote of thanks to the officers of the Convention, for the able, dignified, and impartial manner in which they had discharged the duties of their posts, which was unanimously adopted.

After three hearty cheers for the ticket and the cause, the Convention, at half-past 10 P. M. adjourned sine die.

GERMAN COLONY IN SOUTH CAROLINA.—Four years ago there was organized in Charleston, South Carolina, a German Society for the purpose of founding a German Colony in the mountainous portion of the State, in a place which can not be easily matched for beauty, salubrity and fertility. On the south-eastern slope of the Blue Ridge a tract of about 20,000 acres was purchased, and a village of about 500 German inhabitants, and is growing finer every day, prospering in business and trade. The whole colony numbers about 1,000, and enjoys a very satisfactory degree of prosperity, partially owing to the fact that all the settlers possessed sufficient capital to set up their business. The Society laid out their entire tract into farms, had them appraised by disinterested persons, have sold at the appraisers' prices about 14,000 acres, and have about 6,000 acres to sell. These farms contain from about 80 to 200 acres apiece, with the exception of an extensive mill privilege near Picken's Court-House, which are not to be sold, and for several years are not to be leased.

BRICKS INDEPENDENT.—The citizens of Yorktown, Va., have decided that bricks are an abolition institution, and consequently they won't have a steam brick factory erected in their midst. The citizens resented some brick making machines into the river, one night, because two or three Northern men were to be associated in the manufacture of bricks.

hear those who favor the idle talk about what will become of the Northern States in case of a separation. In conversation yesterday with a South Carolinian, he asserted that the North would be starved out and would soon be on her knees, begging to come back again. I asked him if he had ever been North. He said no whereupon I politely requested him to go on, so that he might see the progress of our starving, even if the South would be blotted out of existence.

REPUBLICAN STATE CONVENTION.

The Republican Convention at Columbus, on the 13th, was numerously attended, and resulted in the nomination of Salmon P. Chase for Governor. A brief but warm contest preceded the nomination. It is reported that all the nominees except Mr. Chase are members of the Know-Nothing Order. Thomas Ford, the candidate for Lieutenant Governor, is a new man—a Virginian—and probably owes his nomination to his dashing speech at the late Philadelphia Convention. On the adoption of the platform they seem to have been harmonious. We copy a portion of the proceedings from the Cleveland Leader:

Hon. John Sherman, of Mansfield, being then conducted to the platform, was warmly received. He proceeded to address the Convention in a short but glowing and patriotic speech. He remarked: "To-day thousands of eyes are anxiously turned to Ohio. Let us unite upon the ticket to be here nominated, and go before the people upon the great issue tendered us and the people of the North by the slaveholders of the South."

The Vice Presidents then took their seats on the stand.

Judge Spalding, from the Committee on Resolutions, then submitted, for adoption, the following resolutions:

1. Resolved, That the people, who constitute the supreme power in the United States, should guard with jealous care the rights of the several States, as independent governments. No encroachment upon their legislative or judicial prerogatives should be permitted from any quarter.

2. Resolved, That the people of the State of Ohio, mindful of the blessings conferred upon them by the ORDINANCE OF FREEDOM, whose anniversary our Convention this day commemorates, have established for their political guidance the following cardinal rules:

I. We will resist the spread of Slavery, under whatever shape or color it may be attempted.

II. To this end we will labor assiduously to render ineffective and void that portion of the Kansas-Nebraska bill which abolishes freedom in the territory withdrawn from the influence of Slavery by the Missouri Compromise of 1820; and we will oppose, by every lawful and constitutional means, the existence of Slavery in any National territory, and the further increase of slave territory or slave States in this Republican Confederacy.

3. Resolved, That the recent acts of violence and civil war in Kansas, incited by the late acting Vice President of the United States, and tacitly encouraged by the Executive, demands the emphatic condemnation of every citizen.

4. Resolved, That a proper retrenchment in all public expenditures, and a thoroughly economical administration of our State Government, a just and equal basis of taxation, and single districts for the election of members of the Legislature, are reforms called for by a wise State policy, and justly demanded by the people.

5. Resolved, That a State Central Committee, consisting of five, be appointed by this Convention, and that said Committee, in addition to its usual duties, be authorized to correspond with committees of other States, for the purpose of agreeing upon a time and place for holding a National Convention of the party, at time when both principle and policy demand its continued existence. I beg here not to be misunderstood. I have never had any idolatrous attachment for this party. I have regarded it only as a means; and if I have been devoted to it, it was because I felt that it was the great and only vehicle by which we could accomplish what we have never been so silly as to look upon the Free Democracy as "a great tree, on which all the birds of the air must come and sit," or "a great net, in which all the fish of the sea must be caught." When Freedom shall have her final triumph, it will probably not be under any single name, or in honor of any exclusive leadership, but by such a gradual diffusion of Anti-Slavery truth as shall at length pervade the minds and sway the hearts of the people of these States.

From the New York Tribune.

BEAUTIES OF THE PECULIAR INSTITUTION.

Macon, Ga., Tuesday, July 3, 1855.

The happy condition of the slaves in the South is frequently asserted by the people here, and is not thoroughly appreciated by all of the enslaved race in this region; for a few of them are disposed to forego that blessing for a brief sojourn among the benighted heathens of the North, I suppose in order to enjoy more fully the sweets of Slavery on their return, which is always soon.

I came from Columbus to this place yesterday, and on the train found a stout healthy negro, about 40 years of age, whose love of liberty had exceeded his discretion, for a day or two previous he had escaped to run away. He was pursued and captured; and to prove how fearful his capture were of him, they had his arms tied behind him with a thick rope, and he was chained to the seat with a stout chain secured with a heavy lock. On our arrival at Geneva he was met by his master, who in addition to the heavy fetters already on him, placed a pair of handcuffs upon his wrists. He then led him to his wagon, forced him into it, and in the presence of all the passengers commenced punching him in the head and face—cursing and abusing him with a malignity of expression and feeling that would have done honor to the Evil One himself.

Understanding a large crowd surrounded him, he came to a halt, for the man was his property and the law protected him, though it was gratifying to hear several who were slaveholders say they disapproved of his master's conduct.

I was informed at Geneva that a slave on a plantation about two miles from that place had run away that morning and the dogs had been in pursuit of him several hours, but up to that time without success.

In the face of all this I see announcements in all of the Southern papers of grand celebrations to be given in every city and village in honor of the birthday of American Independence. Alas! it is so wonderful to collect that with all Thomas Jefferson's talent he should have been as short-sighted as an owl in the detection of independence in the fact that he did. It should have been—'All men are created free and equal, enjoying rights' and 'each, even if the truth had been suggested, would have seen and recognized it.'

I think the feeling of American Independence will general all over the South, and is a feeling of

SHERMAN M. BOOTH AGAIN.

The slaveholders are persistent in their determination to worry down the friends of freedom, and to crush into submission to their will, all its advocates and defenders. Mr. Booth, of Wisconsin, has, for months past, been a particular object of their vindictive assaults. Suit after suit has been brought against him. On Monday of last week, the last case was decided—the jury rendering a verdict against him of \$1,000 and costs for his aid rendered in the rescue of Glover.

It is outrageous—it is despicable, that a Northern jury, away out in North-western Wisconsin, should sustain the slave power against their own liberties, and the rights and property of their Wisconsin neighbors. The Union, with its presidential patronage, which fastens slavery and a slaveholding court upon Wisconsin, has done this. It nullifies all political and judicial opposition to slavery, and induces the craven hearted men of the North to join the South in the ruthless persecution of men who dare to be men, and exercise humanity to the slave, in defiance of our bloody laws.

All the friends of freedom, and especially such of them as are mistakenly laboring to sustain the Union, should make common cause with Mr. Booth in this persecution.

Mr. Booth says that he has received another citation from Chief Justice Taney, of the U. S. Supreme Court, "to appear before that Court, at Washington, on the first Monday of December next, and show cause why the judgment of the Supreme Court of Wisconsin in our favor should not be reversed, and we be made to suffer the penalty of fine and imprisonment, pronounced against us by Judge Miller. On examining it we find it an exact copy of the citation served upon us on the 8th of May last. Judge Taney and Caleb Cushing are evidently afraid we shall forget them, and are determined to make us keep them in affectionate remembrance."

MISSOURI AGITATORS.—The ultra pro-slavery men of Missouri are agitating most vigorously. The people of that State recently called a meeting to instruct their representatives to vote for Atchison for Senator next fall. But somehow, though the meeting convened, it proved a failure, so far as the avowed object was concerned. A Benton man was elected Chairman, and the meeting refused to recommend Atchison. Finally the meeting separated, after appointing delegates to the Slavery Convention at Lexington, on the 13th inst.

Latest accounts report that Convention in session. The following from the telegraphic accounts contains all that we know of its proceedings:

After a temporary organization, Senators Atchison and Doniphan were called upon to address the Convention, but declined.

Other gentlemen addressed the meeting, expressing themselves in favor of establishing slavery in Kansas by all lawful means. The Convention was permanently organized by the choice of W. T. Wool, presiding officer. Resolutions were introduced requesting the legislature of Missouri to pass acts retaliating upon and discriminating against the products of the States of Massachusetts, Vermont and Michigan.

President Shannon of the University, by invitation delivered an address, setting forth the Bible arguments in favor of slavery. His speech was very ultra and inflammatory, and caused much excitement. Some of his propositions were strongly objected to. The Convention was still in session at last accounts.

THE PITTSBURGH CONFERENCE.

We are rather late with the following piece of news from the late Pittsburgh Conference. It met on the 20th ult. But it is the best we can do, as all the "Christian Advocates" are too bigoted or too Pharisaeal to exchange with the Bugle, and we are compelled to take our news of its doings, second hand. As this Pittsburgh Conference is to meet in Salem next year perhaps we shall do better then. The Pittsburgh Advocate we are told, publishes the following from the business proceedings:

Wednesday morning the 1st day of the session, the Slavery question was disposed of. The resolutions of the Troy, Erie and Wisconsin Conferences were presented, and the Conference voted non-concurrence in each case by a large majority. A resolution was then presented by W. A. Davidson, proposing to so alter the seventh chapter of the Discipline, as to place private members on the same footing with official members on the subject of Slavery. The first answer to the question, "What shall be done for the extirpation of the evil of slavery?"—would then read thus: "We declare that we are as much convinced as ever of the great evil of Slavery; therefore, no slaveholder shall be eligible to membership in our church, hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom." In taking the vote on this resolution, the yeas and nays were called for, and 92 responded in the affirmative, and 14 in the negative. So the resolution was passed by an overwhelming majority.

If we understand this it means that the Erie Conference goes for the higher law of freedom and justice if the Slaveholders have not formally repealed and nullified it. Let it be remembered, that these Methodist Bishops of Ohio, Pennsylvania and Virginia, solemnly resolved, 92 to fourteen to obey God, if the Devil (of Slavery) does not forbid it. What moral Heroes, "much as ever opposed to Slavery"—Just about.

Below is a specimen of ecclesiastical courage from another quarter. We copy it with comments from the Free Presbyterian:

UNITED PRESBYTERIAN CHURCH OF SCOTLAND ON SLAVERY.

At the late meeting of the Synod of this body, the following declaration was adopted:

"ON SLAVERY AND CHURCH MEMBERSHIP.—The question of the propriety of admitting slave owners into communion with the Church, was the principal subject of discussion before the Synod on Thursday. The matter emerged from a report that had been drawn up by the Synod's Board of Missions in answer to an application from the missionaries at Old Calabar, for instructions in reference to the admission of native slave owners into the Church. The Synod was in favor of the course recommended by the board, and a decision was pronounced to that effect. By this decision, the Synod instructs the Old Calabar missionaries that they may admit the slave owning converts into the Church, provided they sign a declaration, recognizing the right of their slaves to be treated kindly and justly, pledging themselves to use every means in their power to effect the extinction of slavery, and promising that they will not sell their slaves, unless such may be the means of saving life."

The above action fairly interpreted, is equivalent to requiring the slave owners to emancipate their slaves, as a condition of Membership in the mission Church. In no other way can they "treat kindly and do all in their power to effect the extinction of slavery." The same pledge exacted and enforced by the Churches of the Southern part of this country, on their members and "converts," would speedily rid the Church of slavery.

Yet this action may be interpreted to justify the reception and retention of slave owners in the Church, and thus interpreted it contradicts itself.

How is it possible for "converts" to "use every means in their power for the extinction of slavery," and yet continue to hold slaves themselves? One means, and the most efficient means, in their hands for the extinction of slavery, will be for them to emancipate their own slaves. Unless they do use this means, all their efforts will be vain. Yet we predict that this decision of the Synod will be construed to justify the retaining and retaining of slave owners, continuing such to the mission Churches; and we further predict that slavery will become the controlling power of time. Once given the serpent a nesting place in the Church, and it will soon become master and defy all opposition.

A FREE COLORED BOY IN A SLAVE DUNGEON.

Isaac Roberts, a free colored boy of this State is now confined in prison in New Orleans as a runaway slave. The boy formerly resided in Harveysburg in the Southwestern part of the State. The following account of the proceedings of a meeting in that place for his release we find in the Wilmington Independent:

At a meeting of the Citizens of Harveysburg and vicinity, held in said place on the 7th inst. for the purpose of effecting the release of Isaac Roberts, a free colored boy of Ohio, now imprisoned as a runaway slave in the City of New Orleans, Wm. Sabin, president, and Charles Hurd, was appointed secretary. The following preamble and resolution was adopted:

Whereas, from authentic information through a Mr. Foster, a resident lawyer of New Orleans that Isaac Roberts a free colored boy of Ohio and formerly a resident of this place has been imprisoned since the 12th of March, last in the Negro Dungeon of that city as a runaway slave, and according to the laws of the State will be sold into slavery, if not released against the 12th September next to pay the jail fees and attendance expenses, (which are estimated at \$200.) And further according to the laws of said State, it will be necessary in order to effect his release, that some person or persons go there to identify him.

Therefore, Resolved, To effect this object, a Committee be appointed to solicit subscriptions through various sections of the country among the friends of freedom for the redemption and attendant expenses thereto, and also to obtain the services of some suitable persons to go to the said City of New Orleans immediately and negotiate for his release.

The Committee are—J. T. Burgess, Wm. Han, S. D. Harvey, Charles Hurd, Clark Nickerson, Isaac Harvey, J. W. Chaffin, I. Taylor.

On behalf of the committee.

Harveysburg, July 9th 1855.

THE SOUTHERN SOVEREIGN'S WAY OF CELEBRATING THE 4TH.—The Kansas Squatter Sovereign, of the 3d, edited by Stringfellow, proposed the following "pastime" for the Sovereigns on the 4th:

"In the absence of the customary facilities for a demonstration of the glory of the glorious Fourth, a pleasant pastime, and a fit type of the day to celebrate, would be the hanging of abolitionists. The departed spirits of our revolutionary also would greet with approval a work like this; for in their time in this mundane sphere, it was their wont to do the same thing, and with all their souls, shall we, then, deviate from their example, and permit treachery to thrive and grow strong in our midst? At least let us devote a portion of that day to a calm consideration of the oppressions sought to be imposed upon us. 'Tis vain for us to contemplate, with emotions of pleasure, the memories of the morning, while we are ourselves subject to tyrannical and arbitrary rule. Let us, then, gather fresh vigor and zeal from the reflection of the glorious achievements of our patriotic ancestors, which ought to be brought vividly before us by the remembrance of the events that have endangered the fourth day of July to every American."

The Mass Convention of the Free Democracy which was called at Columbus on the 13th, was not even called to order. It was called, it seems as a sort of terror to the Know-Nothings, and only to be organized in case matters did not go to the liking of the Free Soilers. But they had no reason to act. Those who were deemed the hunkers of the party greeted very graciously all that the Free Soilers had the courage to ask. The scripture was fulfilled. According to their faith it was granted them. And they had been less modest in their asking, they would doubtless have received more largely.

A CONSCIENTIOUS SLAVE-TRADER.—The National Era gives an account of a gentleman in Washington City, who advertises for sale a negro girl because "her owner does not wish to own a slave." The Era appropriately asks, "How can the philanthropic gentleman sell a slave, and perhaps to a humane master than himself? He has a tender conscience, truly. Another advertiser in the same city, wishes to have a slave woman, and directs inquiry at 'the Benevolent Employment Store.' It is certainly benevolent to provide employment for all, provided you pay them for it; but it is decidedly the reverse to receive the services of a woman and make payment for them to some other person."

PROHIBITORY LIQUOR LAW.—At the trial of the first case under the prohibitory liquor law, at Albany, New York, a large number of rum-sellers three hundred—were assembled at the court room during the hearing, and when Mr. Williams, the complainant left the room, they threw him down stairs over their heads, beat him with a bag of soot, and otherwise maltreated him.

SOUTHERN SECTARIANISM.—The ridiculous cry of our doughfaces, against political Anti-Slavery, is sectional is well illustrated by a recent article in the N. Y. Tribune, the pith of which is in the following paragraph:

As a striking illustration of the extreme and virulent degree to which sectional spirit has prevailed the South, we have pointed out to our readers the remarkable and pregnant circumstances that during the forty-eight years, and in the eleven Presidential elections, previous to the choice of Mr. Van Buren, only four, or at most, were properly said, only three electoral votes were cast south of the Potomac with the design to raise a Southern man to the Presidency! Nor has this violent sectional spirit been the part of the drivers—pretty fellows they try to cry out against!—been limited to its exhibition in Northern men alone. It has fallen with destructive light upon every Southern man, who attempts to set himself up against it, or to restrict it within any limits of limit.

KANSAS LEGISLATURE.—The Kansas Legislature met on the 2d inst. Thomas Johnson, of the Methodist Mission, was elected President pro tem of the Council, and Richard K. House, Secretary. Dr. J. A. Holdbrook was elected Secretary. Mr. L. J. Stringfellow, Speaker of the House, Mr. L. J. Clerk, and Mr. Martin Assistant Clerk. All the members were admitted to their seats, with the certificate of the Governor.

The Stringfellow elected speaker is not the man who recently assaulted Governor Reeder.

LORD RAGLAN DEAD.—Lord Raglan the commander of the British forces in the Crimea, fell on the 28th ult. Major-General Simpson took the command in his stead.

THE ANTI-SLAVERY BUGLE.

MR. JOLLIFFE.

By the following from the South Carolinian we learn that Mr. Jolliffe has been at the South in charge of his trust as executor of the will of Mr. Willis.

THE HUSBAND OF AN ABOLITIONIST.—We understand that R. Bellinger, Jr., Esq., of this city, has been retained to sustain the validity of the will of Mr. Willis, who recently died in Ohio, leaving his property to one of his slaves and her children, whom he had taken with him for the purpose, we believe, of emancipating them. He appointed a Mr. Jolliffe, of Cincinnati, an abolitionist, as executor, and that gentleman has arrived in Barnwell upon this business. We learn that Messrs. Aldrich & Aldrich represented what was called the Carolina party.

This is a case about what we have said nothing, being of that class we have no desire to give publicity to; but as a new case is now being tried, and the above intelligence, that our readers may know who is independent enough to take the unpopular side of the cause, and who are the counsel opposed to the Ohio executor.

Mr. Jolliffe may be an honest and straightforward business man, and in all the confidence of the respect which the people of South Carolina have always exhibited to the laws of the land, he has come amongst us to execute a trust. It does not manifest any extraordinary courage that he should come all the way from Cincinnati to Barnwell alone and unarmed, for Carolinians are not fanatics nor freebooters. But, if he be, as he is alleged to be, an abolitionist, he has been foolishly in taking his person among a population who have good cause to be wary of entertaining such agitators among them.

We understand that he has lodged with the Commissioner of Barnwell, bonds and notes to the amount of \$22,000, which were found on Mr. Willis a person after his death, to await the final decision of the court.

The following letter from Mr. Jolliffe in regard to his visit to South Carolina is from the Cincinnati Gazette:

MISSOURI EDITORS:—As something has been stated in newspapers respecting my treatment in South Carolina, it is desired to state to gentlemen in that State that I make a correct statement.

On the 29th of June I went to Barnwell, in Barnwell District, South Carolina, delivered a letter of introduction to a gentleman in that place, and put up at a hotel. The next morning, I was informed by a gentleman who called on me for that purpose, that near the town, there was a meeting, and that persons from the country to consult in reference to myself, but that they had been persuaded not to molest me.

After breakfast I was met in the hall of the hotel by two men, Captain Walker and John Mixon, who stated that it was their purpose to take me back to Williston and that a buggy was ready for me at the door. They assured me that I would be treated as a gentleman, and upon my invitation, went into my room. I looked the door, Mixon seemed a little alarmed, I pointed to my pen knife lying on a stand and assured him it was my only weapon, and reminded him that there were two to one. I then explained to them the purpose of my visit. I agreed to go with them as soon as I should pay my bill. When that was done, Col. H. Brown (to whom I had a letter of introduction from Rev. Joseph T. Roberts of Zanesville) and other gentlemen took Walker and Mixon aside, and after some conversation induced them to forego their purpose of taking me from Barnwell. Col. Brown and others then returned to the hotel, and told me that I had the privilege of remaining in Barnwell till I could transact my business. I replied that I claimed it as a right and wanted no privilege. I was then told that it was objected to me that I was an abolitionist. I said to them, "I am an abolitionist to the very core of my heart." After that several gentlemen called to see me, and I was treated not merely with kindness, but with marked civility and respect. I feel myself greatly indebted to Col. Brown and other gentlemen of the town for their kindness.

The whole attitude against me was raised I believe by hoaxes and delusions of Elijah White's, hoping perhaps to frighten me from the discharge of my duty, and perhaps with the silly expectation of having some influence upon their Courts in the adjudication of a controversy respecting the will.

I stayed in Barnwell until my lawyer told me there was nothing more that needed my personal attention. I then returned to Williston, and named there till nine o'clock Monday morning when I took the cars and went to Virginia, on a visit to my mother and returned home.

JOHN JOLLIFFE.

Cincinnati, July 16th, 1855.

A SOUTHERN ADVERTISEMENT.

Our readers are quite familiar with Southern Advertisements for fugitive slaves. Here is an advertisement from Missouri of rather a novel character. A New School Presbyterian pastor is wanted, who in exchange for the manifestation of "Southern feelings" can receive an annual stipend of from \$500 to \$800.

The Christian Observer originally publishes the advertisement:

"The Rev. T. S. Reeve has resigned the pastoral care of the First Presbyterian Church (N. S.) in St. Joseph, Mo. The Church Session advertise for a New School Presbyterian pastor, to whom they will pay \$500 to \$800 a year; but they want one who is a Southern man in his feelings, and 'care not where he was born or educated.'"

The New School Presbyterian Church is full of "Southern feeling" and no doubt, ere this there have been numerous applicants for the salary, with most unquestionable testimonials. To prevent mistake, perhaps it would be well for the St. Joseph Presbyterians to require the candidates to preach before Atchison and the Stringfellow. They are the judges of "Southern feeling" and orthodoxy.

The Tribune indulges in exclamations at this proposition as though it was somewhat wonderful or new. It is only a plain business like advertisement. The Southern feeling in our churches, is the most essential element in the support of Slavery. The only wonder is that amidst the abundance of the article North and South, it should be found necessary to advertise for it. That paper exclaims:

"O wonderful Presbyterians of the N. S. or Miss. Marvellous believers in the golden rule! Marvellous interpreters of the Sermon on the Mount! Delectable followers of Christianity! A Southern Christian! A Bible to suit the Missouri slaveholders, and that shall ever have con- siderations and hopes for Stringfellow and Atchison."

"Eternity measured by the degree of latitude—Slavery by the thermometer—also by the price of negro flesh! A minister is wanted, worth \$500 to \$800 a year! Only the apostle must be Southern in his feelings; his particular Christianity is of no account. If he can swallow Slavery, why not gulp all other crimes and enormities? Why not for a Southern preacher?"

The U.S. has commenced the publication of "Spiritism" translated by Caroline Dall, from the French of George Sand.

STOCK TARIFF.—Vanderbilt's new steamer North made her first trip from New York to Havana in ten days and twenty-two hours being the shortest time ever made between these two ports.

A careful estimate shows that the war has cost the people 122 percent. millions of dollars.

CONTENDING FOR THEIR FAITH.

ANGOLA, Steuben Co., Indiana, July 1855.

MR. EDITOR: For sometime past we have made this place our temporary home while we have been laboring in the North part of this State and Southern Michigan, and have found in this vicinity a pleasant field of labor and many reliable friends of human progress and elevation. Anti-Slavery sentiments are generally well received here by all except those who are besotted by a Pro-Slavery religion, and are under the influence of an ignorant and mendacious priesthood. This class are fearfully obeying those who have dominion over them in opposing an Anti-Slavery religion that recognizes the Fatherhood of God and the Brotherhood of man, and strikes down all unnatural distinctions, civil, social and ecclesiastical, and establishes peace on earth in good will to man. And as their religion is of an unrefined, low and vulgar character, their opposition partakes of these qualities and is more ridiculous than sublime. When we first came here the cry of infidelity, spiritualism, anarchy, &c., was howled upon our track by a third rate Methodist missionary to the heathen in this vicinity, and a few of his associates, the like of whom Hood describes as,

"Bigots who rant and rant and pray, And laud each other to the face, Telling every farthing candle ray Conceives itself a great gas-light of grace."

This course produced some little effect on minds of about his capacity, and when his powers in this direction were exhausted, he obtained some little relief to his own feelings and fed his flock on a stupid vulgar story of a ram fighting with a black head or wooden beetle, always in the application of his sermon being careful to appropriate the black head part of the story to himself and church, and giving the sheep part to us. This effort gave some life to his otherwise stupid gospel, and evidently gratified his hearers more than any of his usual lessons.

"On points of Faith, Or tidings of damnation."

Another ludicrous manifestation of the animus of their religion, all in keeping with previous and subsequent action is found in some "Solemn" as N. P. Rogers would have called them, throwing their chewed quids of tobacco into our carriage as it stood beside the stable where we keep our horses. This I think is an improvement from what emanates from the missionary's mouth, and although it may be difficult to determine whose mouth they were in last as some priests even seem to think like Otheban cooks, nothing is fit to eat "till they have chewed it," their shape when we saw them would seem to indicate that they came from some solemn place immediately after they had exclaimed, "Infidelity, or Damnation?" But all this failing to establish the good character of their Religion or disprove the statements we had made of its pro-slavery character, has been for some weeks abandoned, and other means of annoyance resorted to.

The supervisor of a road district himself a "Solemn" under a threat of punishment as he declares if he did not do it attempted to collect a tax from us for road purposes. I explained to him its illegality, and neglected to pay it. Then I was solemnly sued at the Law, tried and acquitted. In the course of the trial it seemed necessary for me to determine legally if possible whether or not these "Solemn" did believe in the Christian religion. So the Methodist Priest and others as near like him as could be found were subpoenaed as witnesses and instructed in some most amusing specimens of pious swearing. An old fashioned orthodox change of heart was affirmed, and denied. The Bible in no part was to be rejected, and yet some parts need not be believed. A Campbellite Priest swore that the faith and practice of the Methodists and Presbyterians was not true Christianity, and the Methodist Priest swore that those that had such faith of the Methodists and Presbyterians *deliberately* in Christianity. Hell which Burns describes as the

"Place where devils dwell A vast unbottomed boundless pit, Filled full of howling brute beasts, What's raging flame, and scorching heat Would melt the hardest whetstone."

was sworn clean out of existence, blown out by the united oath of a Campbellite and Methodist Priest, aided by the simple statement of the prosecuting counsel who had himself once filled the sacred desk. Enough however was sworn to, to secure Christian belief to each other. So brotherly love may continue. And although this investigation was legally conducted by honest enquirers after truth who gave every opportunity for these witnesses to give a reason for the hope that was within them, yet it failed to please the religion of the place and became an occasion for the manifestation of its power not as the Church in the old time "terrible as an army with banners" only mean and mischievous, as a boaster with scissars. What could be done to maintain the dignity and manifest the holy indignation of the church became the important question. A suit of tar and feathers for him whom the law would not punish, was recommended by the churches most zealous defenders. But they "feared the people" so I was saved from that unbecoming clothing. But it was necessary that something should be done that would comport with the refinements and dignity of their religion, and manifest to the world the strength of their faith and the honor of their works, and the mind of some one was directed to a means for this accomplishment. Sometime before this the friends of the Anti-Slavery cause in this neighborhood had collected the means and purchased for Anti-Slavery purpose a pair of good horses. They were in my care and pasturing in a lot near the village. This fact being known, it was determined that one of these horses should hereafter bear witness to the fidelity of this offended religion to the doctrine of a vicarious atonement. So that some night some faithful one in the interest of this religion, went and closely secured the mane and tail of a horse who in disposition, general deportment, and quiet behavior, presents an example his enemies would do better than they are now doing should they imitate him. Truly I am warranted in saying such a religion is a curse to man and beast, which if it had the power, would sooner punish a man than it would the horse, for its own opinions. The horse had troubled no one, and I had only troubled an ignorant, vulgar, degraded, worthless pro-slavery religion, and it has presented in opposition its own spirit, and made for itself its most able defense. But these manifestations are not without their use. They show the true character and value of a false religion and on what means it relies for success. The best portion of community denounce all such a fiction and are led to an investigation and rejection of the spirit from which such outrages emanate. It is unpleasant for us thus to come in immediate contact with so low a phase of religion as we have here, but those who may succeed us will find less annoyance than we have done for this spirit is dying out rapidly, and we are rejoiced to be the cause of its place

generally. I had intended to have given you some account of a pleasant journey I have recently had to Iowa, and the Anti-Slavery prospects there, but having made this letter already too long will defer that for the present.

C. S. S. GRIFFIN.

FOURTH OF JULY IN KENTUCKY.

An anti-slavery celebration came off at the Glade, Madison county, Kentucky, on the 4th inst. Cassius M. Clay and John G. Fee were the speakers. Speaking of Mr. Clay, the correspondent of the New York Tribune says:

"The distinguished orator made one of his most successful efforts, and for two hours set forth in bold relief and with telling power, the disastrous influence of slavery in ancient and modern times, and the responsibilities and duties of freemen. The recent outrage upon Mr. Fee, and the subsequent excitement, furnished ample material for the skillful hand of this master workman, which he used to great advantage."

Mr. Fee succeeded Mr. Clay, showing the high-handed aggressions of the slave power—the curb and goad which it applies to the non-slaveholder as well as the slave, and the despotic sway it will continue to wield unless destroyed by the political action of free men.

Several slaveholders were in attendance who listened with much interest; and it is hoped that arguments then presented will have weight in time to come.

Though many things discourage, we keep a good heart, and with the help of Providence we shall labor on, turning each scheme, sharpening every thought, in season and out of season, till the herald, with welcome voice, "proclaim liberty throughout all the land, to all the inhabitants thereof."

THE MORMONS?—The Deseret News thus enumerates the blessings of the Mormon Community: "We are far from mobs, far from the crowded dwelling places of the wicked, and through the week our ears are not dimmed by the foul words of the obscene and profane, our minds and bodies are not kept upon the rack to rescue a livelihood for ourselves and offspring from the hand of the desecrated and drug-spirited strength from the craft of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwholesome seducer, nor compelled by the iron hand of want to barter their virtue for food and raiment; and upon the Sabbath we are not obliged to feel upon the husks doled out by blind and hireling priestcraft, but are blessed with the privilege of feeding upon the pure and fair wives and daughters, are not subject to the wiles of the unwh

